CHAPTER - FIVE
Regional Principalities
From the very ancient times, there were many tribes settled in Manipur. However during the historical period or by the time of Nongda Lairen Pakhangba, there were seven clans popularly known as sai. They are Ningthouja (Mangang), Angom, Khuman, Luwang, Moirang, Khaba-Ngamba and Chenglei Sarang-Leishangthem. Beside these, there were tribes or ethnic groups such as Chakpa, Heirem Khunjan, Hao-rok Konthou and some other later foreign immigrants like Mayang, Kabaw and Moriya groups. With regard to the origin of these clans, different views are put forward by scholars based on the divergent accounts given in the Puyas the ancient Manipuri text and archaeological findings. These tribes which were transformed into clans had their principalities under respective chiefs before, during and after Nongda Lairen Pakhangba's reign. But, the Ningthouja principality was the most powerful and in course of time the clan principalities were integrated into the Ningthouja principality.

This chapter deals with the different stages of the political establishment and their amalgamation of different principalities or different clans to Ningthouja, the ruling dynasty of Manipur.
THE CHENGLEI (SARANG-LEISANGTHEM)

The appellation Chenglei seems to denote the descendants of Lamlekshang Haoiba while the Sarangthem and Leishangthem are applied to the descendants of Yoikamu Kamu Atonba, the youngest brother of Lamlekshang. Khagemba Yimlep and Pudin show the following branches of Chenglei and Sarang Leishangthem. They are Chenglei, Thangyi, Urok, Ushai, Sarang Leishang, Haorok, Konthou, Potsangba, Lokhu, Lokhal, Lokton etc.¹ It seems that under the Chenglei some groups were searching for their better settlement area and some changed their political identity in course of their migration. For example, "Lamlekshang Haoibadi Chingda Kaduna Pamyanka Kabui Hao Oikhiye, Tonba Thengkoibadi Haorok Konthou Oikhiye and Nungnou Yimthangbadi Leishangthem Oikhiye", i.e. "the group of Lamlekshang became the Kabui hill tribe, who was shifting cultivator, Tonba's group became Haorok Konthou and the group of Nungnou Yimthangba became Leishangthem clan." Thus, some groups proceeded towards the valley. Among these Chenglei groups, the prominent was Sarang Leishangthem by assuming the title of Thangyi for their chiefs e.g. Thangyi Khongcharomba, Thangyi Naophang Ahanba, Thangyi Tonbung Khongtouba etc.² According to M. Narendra Singh, the

¹ Khagemba Yimlep (MS), Pudin (MS).

² Chengleirol (MS).
Sarang Leishangthem was one of the oldest clans in Manipur. Their political power was recognised by others and one of their chiefs Thangyi Sorarel was the one among the three reknown chiefs who helped Nongda Lairen Pakhangba, the founder of Ningthouja dynasty. But as the political power of Ningthouja became supreme, Naokhamba, the fifth great grandson of Pakhangba kidnapped the pregnant wife of Thangyi Khongjromba of Sarang Leishangthem. Thangyi Khongjromba was helpless to revenge against the guilty Ningthouja king. After the death of Naokhamba in 428 A.D., Naophang Ahanba challenged Naophangba, the second or real son of Naokhamba. To show the formal claims of the eldest son's right to the kingship there was an ordeal by diving in water and the claim of Naophang Ahanba of Thangyi blood for the chiefship of Ningthouja principality was rejected. Thus, after his defeat in the ordeal by water Naophang Ahanba became the chief of Chenglei. Again, there was one interesting account of Sarang Leishangthem clan. Thangyi Tonbung Khongtouba had three sons by his wife Toibi Leima, then after his expiry, there was a struggle for the


4 Yimlep (MS), Leishangthemlon (MS).

5 Chengleiroi (MS).
succession. The decision of the three sons was quite contradictory but the last decision was based on the heir presumptive rather than heir apparent in political terms. The story was like that, the right to properties was sanctioned to Yoikamu Kamu Atonba, the youngest son by forfeiting the rights of Yoithang Ahanba and Yoipathang Pong Yoimaba, the elder brothers of Yoikamu Kamu Atonba. The two elder brothers were born before the divorce of their mother and the youngest son was born after the reunion of their parents as their mother was the most beloved wife of their father. The above decision was decided by Lairen Naophangba. Thus the Chenglei or Sarang Leishangthem clan was completely merged to the Ningthouja principality during the time of king Naophangba.  

THE KABA-NGANBA

The names, the Khaba and the Nganba seem to denote two ethnic groups, which were descended from Pureilemnusu, the younger sister of Puleiromba of Angom clan. They were descended from Khamchingkon Haiheiba and Khumureng for Nganba and Krumkoiba or Trumkoiba for Khaba, espoused with


N. Narendra, op. cit.
Yupuroi and Yuchakha. There is another lineage of Khaba separately ending in the person of Leishanglen who had taken asylum in the hills after the Khabas were defeated by Nongda Lairen Pakhangba.

The political history of the Khaba-Nganba clan can be traced from the time of Taoren Khaba and their territory was located at Kangla while the 9 progenitors of Ningthouja were settled in the northern side. The accounts of Khaba Nganba are very scanty. According to the ancient text like "Panthoibi Khongul", the Khabas were very powerful in the valley. The Khaba chief Leiren or Khaba Leirenba engaged Panthoibi, the daughter of Wangam chief Lairen Taoroinai Tubi Thingkok or Thiayngkok and she was married with Khaba Tarangkhoinucha. As she had relationship with Kainou Chingshomba or Nongpok Ningthou of Angom clan, she eloped off with him from the house of the Khaba. So, Khaba Tarangkhoinucha followed them in many places of the valley and hill areas to take a revenge over Kainou Chingshomba. Thus after many days, Khaba killed Kainou Chingshomba. No much political history about them is available.

As regards the Nganbas the term is used only after Khamchingkon. They had many similarities with the Khabas. In
the geneologies of the seven clans of the Meitei, we find the matrimonial alliance of Nganba with other six clans, which indicate their scattered settlements in different parts of the valley. Khamchingkon Haiheiba may be treated as the first law giver of the valley of Manipur.  

After Khaba Tarangkhoimucha, there are no records of the Khaba-Nganba chiefdom as there was a vaccum upto the Khaba Nganba's rebellion against Nongda Lairen Pakhangba of Ningthouja clan. When Nongda Lairen Pakhangba founded his chiefdom at Kangla with the help of three chiefs, the Khaba Nganba leaders like Khaba Phantongba, Nganba Hanphaba, Nganba Tamphaba, Houbu Ningthou etc organised a Khaba Nganba force in collaboration with the Chakpa leaders Chakmaripa, Tangamaripa, Mungmariba and Nganmaripa under the command of Khaba Nongchenga. The combined force overthrew Nongda Lairen Pakhangba who fled to Moirang. Thus Khaba-Nganba reoccupied the Kangla.

On the other hand at Moirang, Nongda Lairen Pakhangba took help from Chaoba Soubol Ngamba, a reknown archer of

Moirang. Thus, Pakhangba with Chaoba Soubol Ngamba and his followers marched up to the courtyard of Khaba Nganba chiefs Khaba Nongchungba and defeated him. Chaoba Soubol Ngamba killed Khaba Nongchungba including his son Sangai Telheiba and daughter Kangkan Yuchippi.¹⁰ The news of the killing of Khaba Nongchungba was spread and the Khabas were scattered all over the country. Many fled to the hills and became hill tribes. One Khaba called Khaba Tongalba surrendered to Pakhangba by hiding under his throne and Pakhangba forgave him and saved his life. Some Khabas were saved by Puleiromba, the chief of Angom clan.

Nungbaal Pombi Luwaoba (MS) and A. Minaketan's Ngangoi-pareng mention the accounts of the quarrel between the Angom and the Khaba Nganba, which led to the invitation of Poireiton by Khamchingkon Haiheiba after defeating them by Angoupanba or Angom chief.

With the end of Khaba-Nganba power in the valley, Nongda Laiyen Pakhangba began to establish his chiefdom in Kangla. But the Khabas never lost an opportunity of taking revenge against the Ningthouja. Khaba Huitou Ningthou Tousuba, the servant of Khuyoi Tompok, the son of Nongda Laiyen-

¹⁰ Chada Laihui, p.5.
Pakhangba urged Khuyoi Tompok to hit his father Pakhangba while he was entering at night. Khuyoi Tompok without any inquiry, hastily pierced his father to death by a spear and the dead body was thrown into the Nungcheng. But it did not disrupt the political position and status of the Ningthouja's power as Khuyoi Tompok took the charge of the administration under the regentship of Laisna\textsuperscript{11} and under the care of Ningthou Pongba Tara. No account of their administrative system is yet available or established. They became a social group or a kin group of the Meitei and afterward the two groups, the Khaba and the Nganba were blended into a single clan known as the Kha-Nganba clan. According to Pakhangba Phambal, Pakhangba was killed by Khaba Tousuba in an ambush and his dead body was picked up by Laisna from the Nungjeng pond.\textsuperscript{12}

\textsuperscript{11} Laisnapham (MS).

\textsuperscript{12} Kh. Yaima, Pakhangba Phambal.
THE ANGOM CLAN

The legendary origin of Angom is complicated as Puleiromba, the progenitor of the Angom has been given different origins by different sources. According to N. Ibochouba, the Angoms were divided into three groups, the group of Tari, the group of Chingwanglakki Puleiromba and the group of Khoi-dom. The group of Tari was descended from the Sarang Leishangthem clan. Tari was born of Khakpa, Pakhang Yoirenba was born of Tari and Puleiromba was born of Pakhang Yoirenba and Puleiromba's son was Khoidom.\textsuperscript{13} But the number of Puleirombas in Angom clan has not yet been traced out. Even though some Puleiromba like, Angou Puleiromba, Purang Puleiromba, Chingwanglakki Puleiromba, Purang Nakaba etc.\textsuperscript{14} But it is not confirmed that they are the same person who won the title of Sorarel in Angom clan. We find Puleiromba as a contemporary of Leinung Yabirok, the mother of Nongda Lairen Pakhangba and that of Liklapicha Nongdammu, the daughter of Luwang Funshiba through his sixth wife Haosiyangbuyangba Chamu Nganurol Leishangbi.\textsuperscript{15}


\textsuperscript{14} Yimlep (MS), Angomkhonghou (MS).

\textsuperscript{15} Chekhong (MS).
According to Angom Khonghou (MS) the first nominal chief of Angom was Angou Puleiromba and the formal chief was Kainou Chingshomba.\textsuperscript{16} When Kainou Chingshomba was killed, his younger brother Angouba fled from the valley to Langmaiching and assumed the chiefship of Angom. The boundaries of his territory were Kasom Yongphu on the east, Telou Chama or present Lamlai in the north, Phakmung Angom Leikai on the west and Yairipok in the south.\textsuperscript{17} During the chiefship of Kainou Chingshomba archery was much developed and it was introduced in the tributary villages.

The following groups belonged to the Angom clan, Selloi, Langmai, Angom, Phaltek and Lera. While an actual composition of the Angom upto the time of Khagemba was about 12 groups. The chief of Angom was given different titles like Sorarel, Angoupanba probably from Angou, the brother of Chingwanglakki Puleiromba, Turel Wangma Ningthou (chief at the other side of the river) as they were allotted at Khurai (now the site of the abode of the deity, Puthiba) and the queen of Angom was called Khurai Leima.

\textsuperscript{16} Angom Khonghou, Khoira (MS).

\textsuperscript{17} N. Ibochouba Singh, op. cit.
The next chief after Puleiromba was Khammung Yiwaithangpa, the third son of Pithetleima, the first wife of Puleiromba. He was succeeded by Wangmei Lanthaba. According to the historical events of Naotingkhong Phambal Kaba and Lainingthou Naotingkhong as well as the accounts stated in Ningthourol Lambuba, during the time of Ura Konthouba (568-658 A.D.) the Angoms were also known as Selloi Langmai. Under the chiefship of Wangmei Lanthaba, they made an expedition to Haokap Chingsang and Khunpham Ngangcheng. On their way, they dishonoured Kadem Soisemba, a servant of the Meitei king Ura Konthouba. So on their return they were ambushed by the Meitei forces who killed almost all the returning Selloi Langmais including their chief Wangmei Lanthaba except ten persons who escaped. 18

The next chief was Chingmit Yoiremba, the son of Khammung, Yiwaithang and the following chief was Ahong Khamsa. During his time, Khunjaoba, the third son of Ura Konthouba under the disguised name of Naotingkhong was living at Selloi Langmai with Langmai Pitangnga, the daughter of the late chief Wangmei Lanthaba. But the alliance between

the Angom and the Meitei was brought during the time of the next chief Onglei Khundaba by the matrimonial alliance of his son Langkam Ningchitanthaba with Wangamlon Pheetangsa, the daughter of Ura Konthouba. 19 From the time of Langkammungchilantheaba, the Angoms began to serve in the Meitei kingdom even though they were not fully subjugated. The Angoms lost their independence and became the nobles of the Meitei court by holding the administrative positions.

The following were chiefs of the Angoms who attended the Meitei court as Angom Ningthou (chief of Angom):

I. Haokhei Lanthaba
II. Sikhong Lanthaba
III. Thangmai Khundaba
IV. Puranthaba
V. Lairenkhikamba
VI. Haosirakki Chanamphaba
VII. Kwakpa Thawanthaba
VIII. Nongpok Haosomba
IX. Kambongphaba
X. Khongjomba

19 Chekhong (MS), Khagemba Yumpi (MS).
XI. Loicha Ngamba
XII. Palsangamba
XIII. Langloingamba
XIV. Kyamba

When Meitei king Lamkyamba died in 1524 A.D. his infant son Nong-in-phaba was enthroned at the age of ten. As the Angom chief Kyamba was a man of worth, Khayoirol Changningphabi, the second wife of Lamkyamba took support from the Angom chief. With the help of the Angom chief Kyamba, Nong-in-phaba became the king but on one event Changningphabi mocked Kyamba while he came with the decoration of egret feathers dyed red with lac$^{20}$ with the colour of Ningthouja. Thus, it touched Kyamba to the quick and he killed both the mother and the son. So, the Meiteis put him to death when Kabomba (1524-1542 A.D.) ascended the throne.$^{21}$

The next chief was Loijangamba who was loyal to Tangjamba (1542-1545 A.D.). During that time Paobam Pala one nobleman killed Thokchaochamba, the Pukhramba of Meitei king and Thokchaochamba's son Haobachena took refuge from


$^{21}$ Cheitharol Kumbaba, p.12.
Loijangamba for his life but Pala came to the Angom chief to demand the refugee. Loijangamba as a protector did not agree to his demand but Paobam Pala was killed by Haobam Chena. Angoupanba Loichangamba expired in 1548 A.D. and Langoi Ngamba succeeded him who also expired in 1549 A.D. In Cheitharol Kumbaba it is mentioned that after Langoiingamba, the Angoms were driven out. It might be due to the expulsion of the Angoms by the Meitei king for their attempt to avenge the murder of their chief Kyamba, Loichangamba and Langloingamba.

Tusengamba was appointed the chief of Angom but he was cut short in 1550 A.D. So Angoupanba Lahangamba was appointed the chief of Angom in 1551 A.D. After Lahangamba Angoupanba Lanhangaiba was appointed the chief of Angom which now became one of the prominent posts of the court of Meitei king. His commemoration of the chiefship was held in 1595 A.D.\(^2^2\) He was one of the ablest courtiers of king Khagamba. In the serious battle against the Mayangs in 1606 A.D. he played an important role. For his courage in the battle he was rewarded the best rank of the royal court of Nongthonba.\(^2^3\) He retired in 1612 A.D.

\(^2^2\) Cheitharol Kumbaba, p.20.

\(^2^3\) Angomlon, (MS).
The next chief was Angoupanba Lamolaba and he was succeeded by Tangkhulngamba appointed in the year 1638 A.D.

Thus, the Angom served the Meitei state at their best level up to the period of Khagemba (1597-1652 A.D). Their political affairs and status are supposed to be the next to the king. Once for all, thus, the Angom clan produced able ladies who served and protected the independence of Manipur like Linthoingambi and Haochongngambi or Tangjakhombi.

THE LUWANG PRINCIPALITY

The word 'Luwang' is recorded by Khuman Ningthourol Lambuba (MS) as the high ranges of hills are called "La-Awangba". Hongnem Luwang Ningthou Punshiba prayed for his long life on the La Awangba (on the top of the high mountain) as he was a ruler of the high hill ranges. Thus, Luwang is applied to his descendants. This tribe Luwang consisted of 1) Khupham, ii) Ngangcheg, iii) Haukap, iv) Chensang, v) Hauku, vi) Hichan, vii) Wakong, viii) Salam, ix) Heirem, x) Khunjan, xi) Chakpa Chairen, xii) Arong, xiii) Phunal, etc. Some genealogies record that Poireiton was the progenitor of Luwang and Khuman.
The progenitor of Luwang was Poireiton as Leinashehiba, the wife of Poireiton gave birth to Singtapung. Singtapung espoused with Santhongpunemba chanu who gave birth to Paming and Arong. Luwang Khunthiba\textsuperscript{24} was the son of Paming by his wife Huimuleima.

According to Poireiton Khunthok, the settlement area of Poireiton was at Lamdeng. Leihou Naophamlon records that the Luwangs settled first at Kekrupan, then shifted to Langkon hill. But according to Langlai Khuya (193) the Luwang territory was from Liklaileima Chingjin to Hou Thangwai. The area of Hou Thangwai is not yet identified properly. But it covered the area of Lamdeng, Kameng, Mayanglangjing, Tera Urak, Chirang, Luwangshangbam, Khonghampat his ranges, Sekmai, Khoirikhul, Lamphel etc. One of the important rivers or streams in the Luwang territory was Luwangyi, which still flows from Tamphaching to Lamdeng and into Irong stream of Iroishenba.\textsuperscript{25}

The first chief, according to Luwang clan geneology was Poireiton. According to W. Ibohal Singh, Poireiton was

\begin{flushright}\textsuperscript{24} Luwanglon.\textsuperscript{25} R.K. Hiranya, Luwang, a paper of the seminar on History of Manipur before 1500 A.D., 1985.\end{flushright}
not only the chief of the Luwang but he was the first king of the Poireis (Meitei). He writes "Poireiton was the younger brother of Thongarel, the king of Khammung. He migrated to Imphal valley and settled at Kanglatongpi in north Imphal valley and became the first formal king of the Poirei". It is further claimed by W.I. Singh that Poireiton gave his name "Poirei" to be the name of the region and inhabitants who lived there. He was a widower with six children. He married his brother's wife, Leima Leinaotabi. Ibohal Singh surmises that Poireiton ruled in the 1st half of the 9th century A.D.

We do not accept the theory of W.I. Singh according kingship to Poireiton. W. Yumjao also admitted that Poireiton did not become a king. Yumjao's view that Poireiton was an Aryan colonizer from India is not acceptable. The Luwangs among whom Poireiton was accepted as their progenitor were grazier and cattle rearers. As mentioned earlier Pakhangba Nongkarol describes Poireiton as a village chief (Khum Ningthou). Poireiton crossed the boundaries of Manipur at about 1st century A.D. as he was a contemporary

of Nongda Lairen Pakhangba. He was succeeded by his son Singtapung, who had two sons Arong and Paming. Arong became the progenitor of the Khuman clan and Paming remained as Luwang.

Luwang Khunthiba, the son of Paming succeeded his father. During his time only the chiefship of Luwang clan was started. He introduced some new system in political, social and religious functions. He married Koubarol Namoinu and gave birth to Luwang Punshiba.

The next ruler was Luwang Punshiba. He introduced the performance of the feast of merit. He was a well known leader and philosopher of Manipur and according to Naething-khong Phambal, Luwang Ningthou Punshiba was one of the most long lived persons (Punshiba means long lived). During his time he shifted the locality of Luwangs from Kekrupan to Langkon. But his residing hill was called Luwang Makubi hill or Luwangoching. From his time onward, the Luwangs spread to the area from Liklaleima hill to Thangwai division, which was described as the dominion of the Luwang. Many groups of Luwang

\[27\] R.K. Hiranya, op.cit.

\[28\] Luwanglon.
under different names were descended from the sons of Hongnem Luwang Ningthou Punshiba with their political status. Among such groups Phaltek, Heirem Kunjan can be enumerated.

As he was a philosopher as well as a man who knew well the statecraft, Naothingkhang a Meitel prince went to him to learn statecraft as well as social arts. Luwang Ningthou Punshiba introduced boat making from the emotional ideas when he saw the crossing of the stream by a lizard on the floating dry plant stems. He called it "Hiyang" after it was decorated with the skull of a deer (Sangai). He also introduced boat race later on. According to Shekning he wrote some divination books.

Luwang Ningthou Punshiba had nine wives and many sons. His wives were Iremmao, Shangkhu, Taitanleima Oinu Chanu, Yushinleima Chingnang Haoba Chanu, Haokhuleima Lantang Ningthou Chanu, Nganurol Thongaiba Chanu, Haoshiyang Puyangbi Chanu, Nganurol Khutyaichenbi, Iren Khongleishang and Khayoirol Nganuthumpi. One of his sons named Senba Mimaba lived at Khuman with his mother. Senba Mimaba became the king of the Khuman afterwards. Before his accession to the Khuman

29 Hijan Hirao (MS).
30 Shekning (MS).
throne Senba Mimaba quarrelled with his father Luwang Ning-
thou Punshiba. One day Senba Mimaba hunted a deer and the
wounded deer ran into the Luwang territory. As a protector
of the deer, the Luwang chief requested him not to take
away the hunted animal. Senba Mimaba did not agree to his
father's request. At last he agreed to return the hunted ani-
mal only when he was given the family heirloom of Imoinu,
goddess of wealth, an image of the deity, which Luwang Pun-
shiba kept at his residence at Shangai Yumpham in Lamphel.
He lived upto the time of Ura Konthouba (568-658) of Ning-
thouja dynasty.

Luwang Ningthou Punshiba was succeeded by his son
Pana. He was the third son of Punshiba born of Yushinleima
Chingnungh Haoba Chanu. His wife was the daughter of Naething-
khong, the Ningthouja king.

Pana was succeeded by Leinunghawla, the fifth son
of Luwang Ningthou Punshiba born of Irem Khongleishang.
The next chief of Luwang was Heiremnana Ningthou Ching-
charoi Thapanpa. During his time, one day Kanampa, the
warrior of Maring was hunting in the Luwang territory.
Unluckily Kanampa of Moirang was killed by Chingcharoi
Thapanpa. Nobody in Moirang knew about the murder of
Kanampa but after investigating by his son he knew that his poor father was killed by the Luwang chief. On one occasion of feast of merit performed in Moirang, the Moirang king Ura Koyampa invited the Khuman chief Chingcharoi Koyampa. Chingcharoi too came to participate in the feast. Thus, on his return journey Chingcharoi Thappanpa was killed by the son of Kanampa.

The next chief was Ningthou Kuraoba who was the last independent ruler of Luwang. He belonged to the group of Mantom. He was a contemporary of Meitei king Yaraba.

**THE PHALTEKS**

Even though the administering clan of the Phaltek actually belongs to Angom, the principality of Lamlangtong (present Bishenpur) is regarded as Luwang principality. Phaltek originated from Liklapicha Nongtamnu, the adopted daughter of Luwang Ningthou Punshiba who was a concubine of Angom chief Puleiromba. Their achievements came to the knowledge of the other principalities of Manipur during the time of Phaltek Soknaiba. The practice of head hunting and feast of merit was the highest culture of his time. Hinging of the head on the walls and pillars of the house of feast of merit as a trophy of the host existed. So Phaltek Soknaiba looking for the man for his feast of merit to be
celebrated at Khuroihara Lamlangtong. There were seven warriors called Luwang Laloii Taret for the purpose. There was a great warrior called Kaklen Nongtangsucha and Phaltek intended to hunt the head of the warrior. Due to the fear of Kaklen Sucha the seven warriors brought the head of the Haomu Keishitombi, the wife of Kaklen Sucha while he was not at home. When Kaklen Sucha found the incident he followed and killed them at Kakna Sanchilamaitheth which was so named after the event.\textsuperscript{31} Thus Phaltek Soknaiba lost his seven warriors.

Again Phaltek Soknaiba plotted to hunt the head of Chingkhong Thongkraiba the Khuman king, his father-in-law. So, he was invited to Khuman chief to participate in his ceremony. Chingkhong Thongkraiba arrived in time but he came to know the plot and tried to escape from the hand of Phaltek Soknaiba. After Chingkhong Thongkraiba escaped from the Luwang, he invited the Moirang chief Puriklai Urakhundana to invade against the Phaltek Soknaiba. Thus the allied force of Khuman and Moirang destroyed the Luwang's power of Lamlangtong under Phaltek Soknaiba.\textsuperscript{32}

\textsuperscript{31} M. Ibotombi, Khuchup Cheimiyang, in Moirang Thangjing Yageirol, 1976, pp. 5-27.

\textsuperscript{32} Khuman Ningthourol Lambuba (MS). Ningthourol Lambuba, pp. 58-67.
THE LUWANG LANGMAI

The Luwang Langmais are also another group of Luwang who were descended from Hongnem Luwang Ninghou Punshiba. The first Luwangba as exhibited by Khuman Ningthourol Lambuba was Nungthongngai, the second son of Nganurol Thongaiba Chanu the 5th wife of Luwang Punshiba. Nungthongngai made his settlement on the hill of Langmai. Thus his descendants were known as Luwang Langmai group. Their successive chiefs from Nungthongngai were Luwang Langmairembe, Chingdraoba, Purengnumanba, Tongba Nanbaha.

In Cheitharol Kumhoba and Tutenglon we find Phunal Telheiba who was a Angom clans man and ruled in the surrounding area of Lilong. He defeated the Meitei prince, Taotthingmang before he occupied the throne (264-364 A.D.). Then another Phunal Telheiba entered into terms with Meitei king Sameirang(518-568 A.D.) to capture Kabaw valley. According to the genealogies like, Luwanglon, Khumanlon, Keikoi, the name Phunal Telheiba was a title. One Luwang Phanamba was succeeded by Phunal Telheiba in Phunal. He had two sons Nungban Nunggen Panba and Ayonchamba. They also took the title of Phunal Telheiba. But both of them descended in the valley and settled at Khoiyumkhumphamlel and their
descendants were absorbed in the Meitei society from the time of Meitei king Laienba (1394-1399 A.D.). Their chief in course of time became the member of the Ningthouja Court.

HEIREM KHUNJAN

According to the genealogies like Khagemba Yimpi, Yimlep, Chekhong etc. the Heirem Khunja originated from the Luwang clan. Their capital was at Heirem Kereching Khunchan Lallumthel. Their territory was to the south east of Moirang principality and to the south of Khuman principality. The village of Cheirel seems to be the southern most boundary of Heirem Khunjan.

The first chief was Lumchenbanba, the son of Luwang Ningthou Punshiba born of the third wife Yuninleima Chengnunghaoba Chanu. The successive rulers are Yusin, Pana, Pansareng Tourenlanthaba, Lairupa, Loupa, Ningthou Chingchareoi Thapanpa, Chenglei Lanthaba Romchenganpanp, Kampong Amukoi, Kampong Angoukoi etc. The ninth ruler of the Heirem Khunjan clan Chenglei Lanthaba Romchenganpana requested Aton Punshiba, the ruler of Khuman to set free his daughter Kainou Louthibi from her captivity for encroaching into the Khuman territory in her fishing.33 Even though

33 M. Gourachandra, Heirem Khunjan, p. 4.
Khuman Aton Punshiba released her, the Heirem Khunjan warrior Khongacha Khongtekpa never forgot the event. So he took up the action for revenge against the Khuman and always disturbed the Khuman ladies when they were on the collection of vegetable or fish by telling them that the spot was under the jurisdiction of the Heirem Khunjan. Thus there arose a conflict between the Khuman and the Heirem Khunjan. In Chainerol we find the accounts of the quarrel between the two clans.

During the chiefship of Heirem Khongtekcha Cheisu Pongmaltonba, Aton Khuman Ningthou Punshiba was invited to help him against the Meitei king Thawanthaiba as a revenge of the murder of his daughter by the Meitei king. On the other hand Aton Punshiba too invited Thawanthaiba to subdue the Heirem Khunjan principality. Thus, Thawanthaiba defeated the Heirem Khunjan who ultimately lost the independent status of their principality. But Heirem Khunjan was reorganised under the leadership of Tharuk- yoithongngai at Chairen Theichampung.

34 N. Khelachandra, Chainerol

35 Cheitharol Kumbaba, p. 6.
THANGA KAMBONG

The Thanga Kambong was a community which was organised elsewhere in the adjoining area of the Moirang and the Meitei. They were descended from Heirem Khunjan. They were also defeated and annexed into the territory of Meitei. Punshiba the king of Meitei raided against the Moirang Soibung and Thanga Kambong. 36

THE KHUMAN PRINCIPALITY

The Khuman traced their legendary origin like the Luwangs from Poireiton. The genealogy records thus: Nongdamlan Akhuba, Nongdamlan Ahanba, Kurumlel Meineiba, Heironglen Longjumba, Ningthou Heironglen Thonganglen who had two sons, Thongarel and Poireiton. Poireiton's son was Singtabung who had two sons. Arong and Paming. Arong's descendants were regarded as Khuman and Paming's descendants were Luwang. They (Khuman) ruled as an independent principality to the east of Loktak lake. Their capital was at Phenta Leikoipung the present Mayang Imphal. Before they shifted their capital to

36 Cheitharol Kumbaba, p. 6.
Phenta Leikoipung they made their capital at Thoubal. Till now there is a place called Lungba Ningthou in Thoubal named after Lungba who was one of the ancestral chiefs of Khuman clan. According to W.I. Singh the word Khuman is as amalgamated word of Khu-man-Kham groups of the Poiqais. This clan was composed of i) Khuman, ii) Nongyai, iii) Men, iv) Chin, v) Leinung, vi) Pangal, vii) Kalicha, viii) Thongnang, ix) Mayang, x) Akoksha, xi) Pong or Rong, etc.

From the very ancient times the Khuman had their political conflict and matrimonial relations with neighbouring principalities like, Ningthouja, Moodang, Luwang and Heirem Khunjan. King Lungba married Ngenurol Ningthou Yandang Chanu Leima Thamoirembi and gave birth to Yoirangpok Punshiba, Punshiba and Ngenurol Santhong Chanu Yaipi Leima gave birth to Kacheng Wayengpa. Some Khuman king like Kacheng Wayengba, king Nongba Khonpa were married Yaimunchengpi and Leirmu Langpi daughter of king Pangshiba and king Naokhampa of Meitei respectively. Cheitharol Kumbaba mentions Hongnom Yoi Khunjaoba (Naethingkhong) son of Ura Konthouba who took

---

37 Ashok Kumar - Khuman.

38 B.K. Sharma - Ancient Principal Tribes of Manipur.
asylum in the Khuman principality and married Khayoirol Keireng Thangbi daughter of king Punshi Yoimoiba of Khuman. When Naotthingkhong ascended the throne Khayoirol Keireunghangbi became the chief queen of Meitei. Naophangba also married Keireima, the Khuman princess. Thus from the 4th century to 7th century there was a peaceful relation between the Khuman and the Ningthouja principality.

Punshi Yoimoiba's former name was Aton Punshiba. His popular name was entitled to him only after Imoinu, the goddess of wealth was brought by Senba Mimaba, the son of Luwang Punshiba from Luwang. Senba Mimaba was born of Khayoirol Nganuthumbi while she was divorced from Luwang chief. Punshi Yoimoiba was succeeded by Senba Mimaba. The old king abdicated the throne in favour of his nephew.39 Punshi Yoimoiba had a son called Yoithongai born by Piyarok. Yoithongai after some time took the relief of Naotthingkhong and invaded against Senba Mimaba. Yoithongai killed Senba and his two sons Leiku was killed at Leitang and Leikha was killed at Uchiwa and the youngest Laipha escaped and turned into the Maring tribe. Thus Yoithongai Senba Mimaba

is not mentioned in the Khuman genealogy but it is mentioned in Khuman Ningthourol Lambuba.

Yoithongal had three sons, Haoramhan, Haoram Nungoi Yaimaba and Haoramton. There was a fratricidal conflict between the brothers. Haoramton succeeded his father. Haoram Nungoi Yaimaba fled to Moirang after his elder brother Haoramhan was killed by his younger brother Haoramton. Thus, the settlement of Khumans in Moirang was established. He was the ancestor of Khuman one of the heroes of Moirang who was a famous character in the Khamba Thoibi epic.

The next chief was Aton Memonba who was succeeded by Thongleirom. Thongleirom was succeeded by his son Chingkhong Thongkraiba. He established the matrimonial alliance with the Phaltek of Khuroi Haora Lamangtong by giving his daughter. The Luwang chief Phaltek Soknaiba invited his father-in-law Chingshong Thongkraiba to a feast of merit at his capital. Phaltek Soknaiba wanted to offer the head of his father-in-law to the occasion. So he plotted an underhand plan with his friend, servants and the Luwang Laloi Taret (the seven warriors). Haorsima the wife of Phaltek and daughter Chingshong came to know of this and she hinted to his father about the conspiracy of her husband. Thus Chingkhong Thongkraiba escaped from the Luwang's plot.
When Thongkraiba arrived in his abode, he was very unhappy to hear the wicked plot of Phaltek and called all his courtiers and warriors to avenge against the Phaltek of Luwang. The warriors and courtiers agreed to the proposal. They also tried to strengthen their power by bringing the king of Moirang into terms for assisting the Khuman. Moirang king Ura Khundaba agreed to the invitation of the Khuman. The combined force of Khuman and Moirang raided against the Phaltek of Khuroi Haora Lamangtong and defeated him.

The next chief was Ningthou Syarong and he was succeeded by Aton Chekyanba. He defeated Khambiton Saphaba, the warrior of Thanga Kambong at Waithou.

The next chief was Aton Thingkon Likmaba. He observed a feast of merit at Leitang in the form of digging a water canal entitled as Naodukhong. He raided the village of Pasi (Mayang) the salt tributary of Khuman in the west and killed its chief Pasi Sepaloitang.

Aton Kokpa Ahanba succeeded Aton Thingkon Likmaba. During his time the Khuman decided the following rules in their court.

40 Khuman Ningthourol Lambuba, (MS).
41 Ibid.
I. None would have passion for the beauty of the others wives.

II. Nobody would attempt to introduce slavery in the Khuman principality.

III. No one was allowed to enjoy the flesh of the cow or bull in any kind of their meal.

But one Amu Nongga Pamba had stolen the cow of Nongyai Kouchangba and ate it secretly. When Kouchangba came to know of it he complained to the Khuman Court.

The next chief was Aton Yoithangba. After the expiry of Khuman Kokpa his successor Ningthoukhong and Khamlangpa were cut short and there was no formal ruler in Khuman. So the nobles of Khuman were looking for a chief and appointed Aton Yoithang who was in the royal court of the Meitei. Aton Yoithang erected a megalithic stone for his memory of the spending days in the Meitei territory and another stone for the Meitei king Sarichangba popularly called Ayangba (821-910 A.D.) for the remembrance. He also set up another mound at Lanloki division in the name as Yaithing great mound on his way back to the territory of Khuman.

Yoithang had two sons Samyok Phaba and Langkamba. Samyok Phaba succeeded Yoithingba. Samyok phaba was
succeeded by Aton Thongpu Samuknucha. He raided the hill village of Kongyang on the west and defeated Haomu Tomsou Langmainu, the mistress of the village.

The Khuman had a clash with the Meitei at Thoubal Moichaching. When the hunting party of king Ayangba followed a hunt, the hunted animal ran into the territory of the Khuman and the Khumans caught the animal. Each side claimed the prey for their ownership, thus it caused the fight between the Khuman and the Meitei. The Khumans were defeated and captured Thingkruk Luchao, Thingkruk Ngangsa, Thingkruk Luton, Haokuton Nungang Wusonba, Ahuiba, Kollandba, Kampone Khurombawai Kuraoba, Sakan Tongyiba etc. 42

The next chief of the Khuman was Aton Thingkon Ahanba. He raided Langmeithel in the east where the westerners settled to manufacture salt from salt brine. They were defeated and brought into terms to pay an annual tribute of 1000 salt cakes. He then invaded Maraton, the chief of the village. He fought many battles and many prisoners were captured. He also raided Sayan Panomeikha in the north.

Kangchin Lainao Taba succeeded Thingkon Ahanga. He raided at Kangkamung village in the west and here the

42 i) Ningthoural Lambuba, p. 56.  
ii) Cheitharol Lambuba, p. 4.
Khuman captivated Chimarangpa of the Meiteis. So a clash of the Meitei and the Khuman occurred at Takanaka in which the Khumans were defeated.

After Kangchin Linao Taba, Yikok Lanthaba became the chief of the Khuman. On the very outset of his accession he raided Yikok which was then in the possession of the Heirem Khunjan and in the clash the Heirem Khunjans were defeated. And they captured Heirem Khunjan's Heirem Akangyang and Khuchan Akangyang in the battle.

During his time, Sangton Linaotaba, the king of Moirang invaded to capture lady Taikon of Mengkhu village of Khuman. But the Moirangs were defeated.

Yikok Lanthaba's successor was Aton Punshi Khuren Chanpa. During his time, the Meitei prince Hemtou Loiyumpa took shelter in Khuman principality. Punshi Khuren Chanpa raided at Kamutak of Moirang and defeated Moirang Yampa Soisempa. On his return journey the Khunjan Henkhu Kanaipa mocked him for his warfare but Khuyen Henkhu Kanaipa was killed. In about 1150 A.D. the Meitei prince Hemtou Loiyamba dethroned his brother Aton Yoiremba by leaving Khuman principality. Again, Aton Yoiremba came as the political refugee in the Khuman principality. Hemtou Iwanthaba or Hemtou Loiyamba invaded at Uchiwa in the
Khunam territory and chopped off the head of the Khuman queen. The Khuman followed him and challenged him to a fight at Yaorou Tetupal after 5 days. But Haetou Iwannahaba plotted a decisive battle by delaying the Khuman by 5 more days. Thus, the Meitei king arranged his force to attack from the south and north of Khuman and defeated the Khumans.

Besides, their political conflict, the Meitei king Thawathanaba, the successor of Haetou Iwannahaba engaged the daughter of Khuman Aton Punshiba for him. Aton Punshiba gave his daughter Samphabi on the conditions of mutual exchange of daughters so as to marry the daughter of Meitei king Knainou Chingkheithanbi with him. Thus both the kings were into the matrimonial alliance. But for a while Meitei king Thawathanaba murdered the Khuman princess through false charge plotted by his chief queen. The dead body of Samphabi was sent to the Khuman. This ignited the Khuman and planned an underhand plot to revenge by a decisive invitation for aid in the struggle with the Heirem Khunjan. But the Khuman failed in their plan. So they murdered the Khuman queen Kainou Chingkheithanbi, the daughter of Thawathanba on a charge of her foreshadowing the Khuman plot. So a battle was fought between the Khuman and the Meitei which resulted in the defeat of the Khuman.
Again during the time of Yoirangpok Punshiba the Shans of the Kabaw valley came up to Yikop lake to invade the valley of Manipur during the time of Meitei king Khumomba (1263-1278 A.D.). The people of Khuman principality were scattered hither and thither due to the fear of the Shans. Khuman king sent messengers to the neighbouring principalities of Meitei and Moirang for help in the battle of the foreigners. The allied force of the three principalities (Meitei, Moirang and Khuman) fought the Shan invaders at different spots to drive them out from Manipur. After defeating the Shans the Khumans recollected all the scattered forces and reorganised the principality of Khuman. In that year they shifted their capital from Thoubal to Mayang Imphal.

The next chief was Charenba and was succeeded by Aton Yaosompa. He defeated Yaosurakpa the brother of king Sanahongba the king of Moirang. So he was given the name Yaosemba. During their time there was no conflict with the Meitei power.

The chief Yaosemba married Taramhu of Angom clan and gave birth to Lamyai Kaikhenba. Lamyai Kaikhenba succeeded his father as contemporary chief of Meitei king Kongyamba (1323-1335 A.D.). During his reign the Khuman's capital shifted from Mayang Imphal
to Wabagai. He married Wangamlon Lakhikmom Saphabi. After the death of his wife Lamyai Kaikhinba did not want to stay in his Khuman dominion. Thus he left his throne and lived in Wingthouja’s court. As it was a period of the downfall of the Khuman power and rise of the Wingthouja power, since Lamyai Kaikhinba’s reign the Khuman lost their independence and was absorbed to the Meitei kingdom. The Khuman chief assumed an office under the Meitei king.

THE MOIRANG PRINCIPALITY

The origin of Moirang is given in three different genealogies of Moirang which record that their progenitor Ursalhal or Ngai Tanou Hingel was entitled as Divine Thangjing Koirenai. And his consort was Leinung Yuchakha Chanu who was given the epithet of Koiren Leima Ngangshabi. According to Moirang Wingthourol Lambuba, Thangjing is depicted to be an adventurer who established his hold over Moirang and adjoining lands. It records that he came down from the northern sky and first settled the Thangjing hill. And from there he came down to the plain of the villages like Ngankha and Khuyol in Moirang region.

43 O. Bhogesor (ed.): Moirang Wingthourol Lambuba.
Thangjing intended to settle in the plain accordingly he raised up the valley and plain village of Moirang from the lake bed of Loktak.

THE ORIGIN OF THE TERM: "MOIRANG".

The derivation of the term "Moirang" was attributed to different sources. The most popular version given by the scholars of Moirang is that Moirang is an etymological blending of the words "Mongba-Iranyai", Mongba means house Iranyai means a home or family. Mongba and Iranyai were blended (Mongba + Iranyai = Moi + Rang = Moirang).44 It was also known as Keke-Moirang. According to W.I. Singh Moirang was a synthesis of different ethnic and linguistic groups who were known by different names, Ngangoi, Kege and Moirang. According to him the Keges were immigrants from Kabau valley who were a group of inhabitants of Moriya principality in that valley. The Keges at linguistic connection with the Chinese. After the settlement of the Keges, the Moirangs who were a group of Tibeto-Burman tribesmen of Upper Burma moved into south Manipur through Chin Hills and Kabau valley. According to W.I. Singh, Moirang was derived

44 N. Nodyachand - Moirang.
from Meiram called by the Marams to mean the land of the Sun. Maram according to him was a tribe who settled in the south-western hills of Manipur. W.I. Singh further opines that Moirang might have been connected with the Morans of the upper Assam, based on a Moran tradition that there were three brothers Moilang, Morang and Moiram who lived in Chindwin river basin. Of the three brothers Moilang remained at the Hukong valley in Upper Burma while his two brothers, Moran and Moiram migrated to upper Assam. W.I. Singh suggests that Moilang or Moirang might have come to the south and crossed the Chin hills and came to south Manipur.

According to Moirang Ningthourol Lambuba, Thangjing Koirellai was the chief of the Moirangs who settled at Thangjing hill. At that time, the Keges were in occupation of the plains to the west of Loktak lake. Thangjing came down to the plain to the Ngangkha village. The Keges led by one Haomuba son of Irraleima welcome him and accepted him as their chief. Thus according to G. Kabui, the Keges and Moirangs became an united people under the chiefship of Thangjing Koirellai who was ultimately deified. Kege-Moirang became both the name of the land and the people.
The traditional extent of Moirang principality included Ningthoukhong, Loktak Lake, Thanga Islet, the Manipur river (Turel Achouba), Pumlen Lake, Khuga river basin, Thangjing hill ranges and Leimatak basin. Proper Moirang traditionally had eight leikais, Ngangkha Leikai, Khoyon Leikai, Nganglou Leikai, Khambi, Hega Okchin, Chenglei, Yaoshu. There were nine markets, one in each village and one at Khoril Keithel. The capital of Moirang was situated in several places in the course of their history. Perhaps originally, capital was at the Thangjing hills, then it was at Ngangkha where Thangjing was installed as the king and later the capital was shifted to Moirang Kangla proper.

The genealogies recorded in different chronicles of Moirang give the following list of rulers in Moirang.

**Legendary and mythical**

1. Ngangningding
2. Hamsha
3. Phang Likrai
4. Yoiba
5. Narong
6. Mayamba
7. Sunucha
Historical and Independent Rulers:

1. Fang Fang Ponglenhanba
2. Iwang Telheiba
3. Laiphangcheng
4. Ura Ngangoiba
5. Sana Rakhwa
6. Laiyu Punehiba
7. Tusemba
8. Thangwai Kongding
9. Thingi Nachaoba
10. Nungnang Tomba
11. Khokkhai Lanthaba
12. Ura Kongyamba
13. Thiyang Michaoba
14. Kokwa Nunghuiring
15. Iwang Charanba
16. Thanga Ifen
17. Shanglot Khuba
18. Leichingkhu
19. Mashenba
20. Koirenba
21. Kaba Purang
22. Ithai Kairemba
23. Shanglel Leinaoba
24. Loicha Ngamba
25. Chingkhu Telheiba
26. Punshiba
27. Khongjomba
28. Yoireiba
29. Punshi Khurelchanba
30. Sanahongba (1381-1432)
   Interregnum vacat (1432-1456) 24 years
31. Khonjang Chaiba (1456-1475)
32. Namba Shara (1475-1514)
33. Haocharang Lanthana (1514-1557)
34. Kharoi Nai Telheiba (1557-1597)
35. Amchi Lanthana (1597-1617)
36. Chingtareng Leishangba (1617-1649)
37. Malang Taibi Hamba (1649-1682)
38. Khokhhei Lalyamba (1682-1713)
39. Khor Shangloi Nan (1713-1732)
   Interregnum (1732-1743)
40. Khelie Nungnang (1743-1767)
   Interregnum
41. Wayenba (1773-1781)
42. Nameirakpam Medan Singh (1781-1787)
43. Kongkhamcha Kriti (1787-1792)
44. Singjomba (1792-1794)
45. Ramakanta (1794-1802)
46. Amomcha Chaiba (1802-1816)
47. Dharmo Singh (1816-1828)
48. Morangtham Surya (1828-1841)
49. Aheibamcha Tomba (1841-1862)
   Interregnum (1852-1882)
50. Thongbiya Khagokpa (1882-1888)
51. Sanachanga (1888) six months
   Interregnum (1888-1892)
   Under the British
52. Morangthemcha Ramananda (1892-1927).

According to tradition, the kingship in Moirang was started from the time of Iwang Puriklai Ngaangningshing. But his successors Hamsha, Phangliklui, Yoiba, Narong, Mayamba and Sunucha were regarded as divine in Moirang chronicles. But they appear to be the ancestors of the ruling family of Moirang. The historical accounts were recorded from the time of Fang Fang Ponglen Hanba. He was the first historical ruler of Moirang.

Fang Fang Pong-lenhanba divided Moirang into eight divisions under eight administrative heads and he appointed 64 nobles (Phamdous). He raided Kharam Langte and Haoreng villages. After defeating these villages, he made them tributary villages. He made law and regulations in Moirang.
The next ruler was Puriklai Yoirenpa who was succeeded by Narong Lairisupa who introduced the administration of Justice in Moirang. The next ruler was Puriklai Mayanpa.

Sunuchariklai Alengba became the chief of Moirang. He was said to have established good relations with the western people beyond the jurisdiction of Moirang. 45 There is a reference to the inhabitants of Laiching in the Maipang hills in the west. Of course it is not possible to identify Maipang with Maibang of the Kachari of the later period. It is also mentioned that Sunuchariklai opened a jungle footpath to Maipang and carried on a barter trade of exchanging elephants.

Fang Fang Alengba succeeded Sunucha. He raided the hill village of Haarongkok and returned successfully. During his time there was a big land slide at the Khuyen village by the natural calamities. But the people and the king thought that it was caused by evil spirits. The people reconstructed the village with the help of the spiritual veneration in the form of shamanistic sacrifice offered by a priest called Abiri. His coronation was held with pomp and

45 Moirang Ningthourol Lambuba, p. 21.
granduer by erecting the first coronation hall of Moirang with a feast of merit. He reformed some social and religious functions for the welfare of the Moirang principality.

The next chief was Yiwang Telheiba. He attacked the hill village of Nungtek in the north and captivated its chief Nungpulaipa, the warrior. Yiwang Telheiba was succeeded by Yiwang Laikacheng Atengba. Laikacheng Atengba raided against the hill village of Tangkhul Lampai on the north-east and defeated its chief Nunsanlaiipa. He then invaded the village of Khuroi in the west and defeated Lambemau, the chief of the village. He married Wangamlon Naoremton, the daughter of Urakonthouba (568-658 A.D.).

Yiwang Telheiba was succeeded by Puriklal Ura-Khundaba. He raided against the Nongchup Thara Naharan in the west and seized the Chothe village. He proceeded to Haokha-Lokkha with Chingshong Thongkraiba the ruler of Khuman as his ally. The two combined forces again invaded Khuroi Haora Lamangtong of Phaltek Soknaiba's dominion.

The Haokha-Lokhla did not pay their tribute and drove away the official of Moirang who went for the collection of the tributes. So Ura Khundaba took up steps to subdue the people of Haokha-Lokha people including the chief.
Sanarakhuwa succeeded Ura Khundaba. During his time he organised a grand ceremony for the conservation of the species of bamboo known as Khuyon Tebi Tesha Wa. He also provided a feast of merit in connection with the preservation and conservation of the forest. He invited Aton Punshiba Yummoiba, the ruler of the Khuman in the feast. By then he made a relation with Naethingkhong the future king of Meitei (663-763 A.D.).

The next ruler was Leiyu Punshiba. He invaded the village of Lamkang in the south and captured Nuyinpi Nuyinpa who was a well known scholar. He established peace and order in Moirang. His son Tusempa was born in his later part of his life. Yiwang Puriklai Tusemba succeeded his father.

Thingri Nachaoba who was given the epithet of Chothe Thangwal Pakhangba, captured the hill villages of Koireng and defeated the warrior Nungcheng. He then proceeded in an expedition against the hill village of Chothe Nungshukching and seized its chief Natoi Nachaopa.

The successor of king Thingri Nachaoba was Nungnang Ningthou Ningthou Yonpa. He defeated Leitang Haouaipa, the Khuman fellow and a mound was set up for the memory of the victory over the Khuman. Yiwang Khokhei
Lanthapa succeeded Nungnang Ningthou Tonpa. He was succeeded by Ura Kongyampa. Ura Kongyampa raided the hill village of Nungsei on the west and defeated its Kabul chief Langmetpa. He performed a feast of merit.

The next ruler of Moirang was Yiwang Puriklai Thayang machaopa. He captured the hill village of Seirem Yakpiron and the village chief of Marem Sanpu. For the extension of the kingdom of Moirang, he invaded Kapo (Kabaw) village of Pantha on the east and defeated the village administrator Thouman. Thiyang Machaopa constructed many fishing areas and hunting grounds for the economic development of his people. He opened many public places for communication and information and exchange of the idea of people by frequent contact.

Yiwang Kokwa succeeded Puriklai Thayangmichaoba and his next ruler was Yiwang Charan Yoiriklai Atengba. He carried out an invasion in the hill village of the Moyons and destroyed the village by defeating Kamchaopa, the Moyon chief.

Puriklai Thanga Yifen Lanthaba ascended the throne of Moirang. He took up his conquest from Tangkhul Loutei hill village in the last and killed the village chief Langchenga. He reclaimed the inter village canals to
improves transport facilities and economic development. He won the title for this as Thanga Yifen Lanthaba. During his time Toipi Soipai Lanthapi a lady of Moirang Kouba clan demanded the ruler to took up revenge for killing her brother by the Khuman. The Moirang raided against the Khuman and defeated them.

The next ruler was Sangton Khuba who was succeeded by Puriklai Laichingkhu Ura Telheiba. Ura Telheiba was succeeded by Puriklai Madenpa and next was Puriklai Koiren Ningthouba. The succeeding ruler was Puriklai Kapa Purang Ningthoupa. He did not take interest in the affairs of the state.

Puriklai Kaba Purang Ningthouba's successor was Yiwang Puriklai Yithai Kairempa. He constructed his residence at Ithai village. Ithai Kairempa sent his noble to the village of Ngaikhong to collect the annual tribute. He demanded a tiger or a boat and personal presence in Moirang court. The chief of Ngaikhong Khongapa sent his son Ningthouba only with a boat. Ithai Kairempa killed Ningthouba. So the place where the Ningthouba was killed was called Ningthoukhong.

Puriklai Sangton Leinaotaba, the son of Ithai Kairempa succeeded his father. He brought his conquest
at the hill village of Aimon for the first time on the south-west. He then proceeded to Loiching Phououching and defeated Chamaingang, the Songpu tribal chief. He captured the village of Tamu in the east and killed Lusei, the hero and chief of the Kabau. He also invaded the Khuman at Yikop. At the very outset of the fight Moirang seemed to be successful over the Khuman but lastly the Khumans won the battle.

Puriklai Songlen Lanthaba succeeded with the title of Loichangamba. He raided at the Haocheng Pantoya. The Khuman ruler Aton Punshiba was trying to celebrate the annual ceremony at Karang which was within the jurisdiction of Moirang in the hope of inclusion of the hill in his territory. On hearing the news, the Moirang ruler Songlen Lanthaba took actions to avenge the death of his father in the battle with the Khumans. So the Moirangs advanced as far as Karang just near Haocheng Pantoya. This time the Moirangs defeated the Khumans and forced them to give up the festive celebrations.

The Shan king, Mungkhong was in a matrimonial alliance with the Meitei king Khumomba by giving Wangamlon Chakha Kongchampi Sekmu Arong Phabi. He was defeated by the other Shan of Taipong. So Meitei king sent a
force under Khurainaha Wairangpa, Wairopampa, Wangkhei Keitang Lungpa and Khamlang Loichangamba which faced the Shans at Makan Kampongching and the Meitei lost the battle. Three leaders of the Meitei were captured after they escaped from Mangsa by killing the guards. The Shans followed them and encamped at Yikop Laipansoi in the area of the Khuman. 46 The Khuman ruler Aton Punshiba, when he heard the news, was upset and decided to take help from his neighbouring principalities of the Meitei and the Khuman defeated the Shan forces. Thus the scattered Khuman villages were reorganised.

This battle was not the end of the conquest of Sanglen Lanthaba and it was followed by the raid of the hill village of Ningsong. In this event, he defeated Yinpireng, the warrior of the village.

The next ruler of Sanglen Lanthaba was Yiwang Puriklai Chingkhu Tolheiba. He was a powerful ruler. One day, the king went on hunting to Taurou and there he hunted a big tiger and brought the tiger to the capital by pulling with a rope. Thus the place where the tiger was bound was called as Keibul (Kei = Tiger, bul = binding) Lammahan. It is believed that during his reign

46 Ningthourol Lambuba, p. 190.
the epic of Khamba-Thoibi, dealing the love story of Thoibi, the beautiful princess of Chingkhu Yaima Telheiba, the younger brother of Chingkhu Telheiba and Khuman Khamba, the son of Puremba, one of the nobles in the court of Moirang. Chingkhu Telheiba was succeeded by Yiwang Puriklai Punshiba who was also succeeded by Yiwang Puriklai Khongjomba.

The next ruler of Moirang was Yiwang Puriklai Yoiramba. He was succeeded by Yiwang Puriklai Punshi Khun Chanpa. He conquered Chakpa Menkhong village beyond Ningthi river and captivated the chief Thamung and brought many war booty and made their settlement in Moirang, when he was overthrown by the invasion of Thongnang Asikha, his last son Khelei Pamba challenged the Tripuri leader in a duel combat within a circumference by giving the condition that the duelist was not allowed to fight his rival beyond the line of circumference and if so he could surrender to be the loser. Thus, Khelei Pamba won the title of Leiyi Asikha and saved the people and territory of Moirang.48

47 K. Sobita (Ed.): Moirang Kangleiron, 1985, Imphal, p. 64.
48 Moirang Ningthourol Lambuba.
Sanahongba was the successor of Punshi Khurel Chanba. During his time the hilltribe of Meite rose against the over-lordship of Moirang but they were subdued. The invasion of Takhel or Tripura was also defeated by killing their chief Sahup Maren of Tripura. The allied force of the Shan principality of Tamu and the Meitei raided against the Moirang. The battle was fought at Thangga. This battle was the revenge of murder of Meitei king Punshiba (1404-1432 A.D.) in a decisive battle.

After Sanahongba, there was a disorder in Moirang. His eldest son Khongchang Chauba organised his army to revenge the destruction of Moirang as an independent and autonomous principality. They attacked the Meitei with their best level and they were about to succeed in capturing the capital of the Meiteis but were defeated by the effort of a courageous Meitei warrior Laitonchampa in releasing the water that had locked and flooded Imphal by the Imphal and Nambul rivers. Khongcheng Chauba escaped for Cachar. This was the last battle of independence of Moirang. Since then, they became the tributary vessels of the Meitei.
Sana Khomchheng Chaiba was called upon to administer the people of Moirang. He established the villages and localities in the dominion of Moirang after 24 years of devastation.

Wanba Sharaba took the kingship of Moirang under the title of Nonglel Haibikhong after the expiry of his brother Khonchheng Chaiba. He accompanied king Kyamba in his expedition "Khari (Mengkhong) in Kabaw valley. He saved the life of the king of the Meitei and hence he was appointed the chief of Naharup.

Hnochong Lanthaba (1514-1557) became the Moirang Ningthou (chief of Moirang) in the royal court of king Lamkai Ngamba (1517-1523) and looked after the Naharup Pana as his predecessor. He was deeply involved in the administration of the kingdom. He was succeeded by Kharoinai Telheiba (1557-1597) and Amchi Lanthaba (1597-1617). Chinglang Leishangba (1617-1643) was the successor of Amchi Lanthaba who was succeeded by Malary Taiba (1648-1682).

A survey of the history of the regional principalities clearly indicates the process of the political integration of the little chiefdoms into the kingdom of Manipur.